

THE VALUES OF LOCAL WISDOM OF THE SASAK IN DEVELOPING SCHOOL CULTURE

KAROMI ^{1*}, IMRON ARIFIN ², MUSTININGSIH ³ and YUDIN CITRIADIN ⁴

¹ Universitas Negeri Malang, Malang, Indonesia.

*Corresponding Author Email: karomi.2101329@students.um.ac.id

^{2,3,4} Universitas Negeri Malang, Indonesia.

Abstract

The purpose of this research is to find out how the values of local wisdom of Sasak serve as the basis for the development of school culture, how the process of developing learning programs based on the values of local wisdom of Sasak is carried out, and what forms of development of the values of local wisdom of Sasak are implemented in schools. This research is a case study where the data is collected through in-depth interviews, direct observations, and document analysis. The analysis is carried out by transcribing data, making notes, recordings, and documents, generating ideas, codifying data, designing themes, and interpreting data. The results show that the values of local wisdom of Sasak that underlie the development of school culture are "*tindih*," the basis for Sasak society to do various positive things, or become good, obedient, and diligent individuals, so that the students in school become "*solah*" (good) and "*soleh*" (righteous). The second value is the support of morals, such as the value of "*maliq*" (prohibition, forbidden), and "*merang*" (the spirit of doing good and positive things). The third layer of values is the affective values like "*sangkep*" (deliberations). The effectiveness of school culture is reflected in the implementation of learning programs that focus on students as an effort to improve learning outcomes. School culture can be observed through the activities of students in school life. The study implies that the internalization of the values of local wisdom of Sasak in the development of school culture through the development of learning programs: intra-curricular, co-curricular, and extracurricular activities in daily activities at school, makes it easier to direct and lead school members. However, due to the limitations of this research, further research is needed.

Keywords: Local Wisdom Values, Learning Programs, School Culture

1. INTRODUCTION

Indonesia is a nation rich in religion, ethnicity, and culture (Hartoyo, 2010); Nurfadhillah et al., 2021; Gea, 2021; Oktaviana et al., 2021). Local culture is a part of the nation's wisdom that lives in the Indonesian community, the main reference for forming the noble cultural values of the nation. Culture is a form of understanding, meaning, symbolic artifacts, and assumptions, as well as values contained therein (Hobby et al., 2004; Hartoyo, 2010; Hartoyo, 2010; Triwardani & Rochayanti, 2014; Brata Ida Bagus, 2016; Nurfadhillah et al., 2021). In education, these values become guidelines and directions for students in their lives at home and school, so that knowledge and morals synergize in daily behavior (Arifin et al., 2018; Uge et al., 2019; Arifin, 2017).

School culture is a shared behavior of school members that is a basic belief held by all school members in their attitudes and behaviors (Maryamah, 2016; Sukadari, 2020). School culture can be defined as a school program aimed at instilling national character values among students and other school members (Pradana, 2016). In building character, school culture must be continuously built and implemented by all stakeholders in the school, including the school

principal, teachers, staff, students, parents, the community, and the government, with educators being role models in developing character through good school culture (Fanani, 2013; Arifin, 2017). The socialization of values among teachers and students is not only hierarchical but also reciprocal (Audley & Jović, 2020). The school principal plays a role in leadership for the success of school culture (Iis Yeti Suhayati, 2013); Sukadari et al., 2015; Purwoko, 2018; Ridho, 2019).

Sukadari, (2020) recommended six elements of good school culture: 1) The school principal has moral and academic leadership; 2) School discipline is enforced comprehensively; 3) The school community has a sense of brotherhood; 4) The student organization applies democratic leadership and instills a sense of responsibility in students to make their school the best; 5) The relationship between all school members is based on mutual respect, fairness, and cooperation; 6) The school pays attention to morality. Moreover, the school should be able to encourage the creativity of its students, as creative expression is a phenomenon that is deeply embedded in culture and has a profound impact on it (Rudowicz, 2003; Mustiningsih, 2009).

In developing school culture, considerations should be given to various things, such as schools, teachers, and students, holding some of the same values about social interactions, including respect, but there is still tension in how respect should be applied (Audley & Jović, 2020). Efforts to instill these values require positive interactions between educators and students within the framework of school culture, leading to high spirits, motivation among students, and improvements in learning outcomes and quality. Having a strong and positive culture means more than just safety and order (Jerald, 2006). The dynamics between self and culture that lead to ontogenetic development are the result of social interaction with semiotic-affective elements; and the quality of such interactions is a product of a long history of social mediation in the process of meaning-making of the self (Freire & Branco, 2017).

Based on the research, the role of the local wisdom values of Sasak in building a shared culture and respect for teachers and elders is important. The local wisdom values of Sasak, taught by the Sasak people's ancestors, have instilled positive values.

Lombok is the name one of the islands in the unitary state of Indonesia, and the tribe that inhabits the island of Lombok is the Sasak tribe. The values of local Sasak wisdom that are rooted in the Sasak community are divided into three layers of values that are developed as a school culture, the first layer is, the value of '*tindih/ketindihan*' is the basis of the Sasak community to do positive things, or to become a proper human *patut* (right), *patuh* (obedient), *pacu* (diligent), so that students at school become *solah* (good), *soleh* (pious).

While the second layer of values is in the form of moral supporting values, such as *maliq* values (prohibitions, not allowed), *merang* (the spirit of doing good and positive). Furthermore, the third layer of values is values that are more applicable such as *sangkep* (deliberation) and the others (Habibudin, 2020). This research is urgently carried out with one basic theory that the Sasak people live in harmony because they are supported by their noble culture (Yaqin & Shanmuganathan, 2020). These values are rooted and can be used as school culture, which is reflected in learning activities.

2. METODE

This research is qualitative-descriptive research that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals and society. Qualitative research is used to obtain in-depth data, data that contains meaning, the meaning is real data, definite data, and is the value behind the visible data (Miles et al., 2014). This research focused to describe the phenomena of learning activities and the implementation of curriculum with various types, levels, and educational units.

The phenomena of educational activities studied in this study is the implementation of learning programs in junior high schools which are designated as *Sekolah Penggerak* Program in East Lombok which are linked to the local wisdom values of the Sasak tribe as the behavior of school members, in interactions, communication in the learning process at school.

The research participants were selected by purposive sampling method where participants were involved voluntarily. It was stated that purposive sampling emphasized the criteria for selecting participants who were selected to find, understand, and gain more insight into the issues raised in the research (Sugiyono, 2015). Thus, the informants are Sasak culturalists, school principals, vice principals, student council coaches, class teachers, students in grades 7, 8 and 9, which are related to the variables observed in this study regarding the principal's learning leadership in the development of a values-based school culture of Sasak local wisdom values (see Table 1).

Table 1.1

No	Abbreviation	Position	Leadership Level
1	BS	Sasak Cultural Observer	Non Manajemen
2	KS	Headmaster	Top Leadership
3	WKS	Vice Principle	Middle leadership
4	PO	Student Council Leader	Low Leadership
5	GK	Classroom Teacher	Non-Leadership
6	PD	Students	Non-Leadership
7	KMT	School Committee	Non-Leadership

Data collection was carried out using semi-structured in-depth interviews, observation, document analysis, and audiovisual materials. This is in line with Miles et al., (2014) which explains that interviews are the main technique for collecting data in qualitative research. In this study, each interview session lasted 60-90 minutes for each informant and the schedule was adjusted according to the informant's availability. To ensure the authenticity of the data, interviews were recorded using a smartphone. The form of in-depth interviews for this study was according to the "general interview guide approach" by Gall et al., (2003) This type of approach is known as the semi-structured interview approach. The questions asked during the interview were developed from the main question, namely how are the values in the learning leadership of the principal in the development of a school culture based on the values of local Sasak wisdom?

Furthermore, data was collected through observation and used to determine the process of developing school culture, this was observed through physical interaction, verbal interaction, and institutional objects. In the observation process, field notes are used as a medium to record

things observed in the field. The type of observation used is non-participant where the researcher is an observer who is not directly involved in the management process carried out by the informant. The objects observed included: 1) the formulation of the school's vision and mission, 2) academic and non-academic activities in the development of school culture, 3) the values of local Sasak wisdom in the form of interaction between school members. Techniques of data analysis are used to find secondary data related to the development of school culture, including: the vision and mission of the institution, policies, programs and learning syllabus. In addition, audiovisual material techniques are used in the form of observational materials such as videos and sound recorders related to institutional management, such as videos containing institutional profiles, activities related to the practice of learning leadership of school principals in the development of school culture based on local wisdom values of Sasak, Lombok, Indonesia.

In data analysis, data is copied and transcribed manually. Consequently, it takes more time. After the data has been carefully transcribed, it is codified and divided into themes to be presented. Codification is used as a code for each interview result that has been adapted to the theme. The next step is to describe the results of the interviews, connect the themes and interpret them into a complete result. To test the validity of the data, a credibility test was carried out by examining data from several informants, checking data from the same informant using different techniques, checking the data obtained by the researcher to the informant to determine suitability. Validity and reliability tests include credibility, transferability, dependability, and confirmability tests. Gall et al., (2003) stated that checking was carried out by providing transcripts of data to interviewed informants to ensure their correctness. In addition, triangulation was carried out by comparing or cross-checking data from one informant with another and cross-checking the data. From informants using different techniques. Transferability is done by making a research report that is described in detail, clearly, systematically and can be trusted. Dependence is carried out by an audit by an external auditor, namely Nurul Yaqin (an expert on local Sasak wisdom) covering the entire research process starting from determining the research focus, field activities, when determining data sources, conducting data analysis. While Confirmability is done by tracing and describing negative examples that contradict previous observations as well as data audits that test data collection procedures and data analysis.

3. RESULT AND DISCUSSION

Based on the results of data analysis, it shows that the local wisdom values of Sasak are divided into three layers of values, namely overlapping values, *maliq/merang* values and applicative values. Philosophical value that is contained in the value of '*tindih/ketindihan*' is the basis of the Sasak community to do various positive things, or to be a *patut* (right) human being, *patuh* (obedient), *pacu* (diligent), so that students at school become good people. *solah* (good), *seleh* (pious). While the second value is While the second layer is moral support, such as *maliq* values (prohibitions, not allowed), *merang* (spirit to do good and positive). Furthermore, the third layer of values is afflictive values such as *sangkep* (deliberation) and others.

Internalization of the values of local Sasak wisdom can be found in schools through various learning programs, such as intra-curricular activities, extra-curricular co-curricular activities. the value of local wisdom is a strategy that can create a new paradigm in global competence to realize global competence towards the pioneer profile of Pancasila through character of education in Sekolah Penggerak program (Nurasiah et al., 2022). All of these things are regulated in the curriculum content in the education unit which contains several components including intra-curricular, intra-curricular and extra-curricular learning content. The intra-curricular, co-curricular and extra-curricular programs cover two learning loads namely mandatory activities and additional activities, the findings are described as follows;

3.1 Intra-Curricular

To collected data on intra-curricular programs, researchers interviewed three junior high school principals in East Lombok regency, vice principals, imtaq coaches and students, as well as representatives of parents or school committees. Based on the results of the elaborated interviews, as follows, the principal explained that;

"In developing the curriculum there are at least four skills that are developed, namely social-emotional, intellectual, skills, and behavior with spiritual competence as the main skill, which is implemented in the form of theme-based learning or integrated curriculum in the subjects of Civics, Indonesian Language, Natural Sciences- Social, and English. As for the subjects of Religious and Moral Education, Arts, Mathematics and PJOK are carried out in partial form. Th implementation of learning is carried out within 6 days of entering school. (W-KS.01)

The results of the interview were corroborated by the vice principal of the curriculum, he said that;

"as a school's effort in instilling local wisdom values in our intra-curricular program is based on *tindih* values, this value is our behavior as learning leaders in directing students, because in essence that positive behavior carried out by teachers will be used as an example by students, these values are also in accordance with the national education motto, namely, *ing ngarso sungtulodo, ing madyo mangun karso, tut wuri handayani* (in front of the teacher gives an example, in the middle encourages and behind gives encouragement). (W-WKS.02)

Based on the results of these interviews it can be concluded that *tindih* values serve as a guideline in the preparation of intra-curricular programs, in accordance with the results of the documentation study also showing that the arrangement of learning schedules is adapted to the national curriculum and local context, given the presence of students with middle to lower economic backgrounds. Furthermore, the deepening of this meaning can be observed through the results of observations at school which reflect the values of local Sasak wisdom which are rooted in schools which are reflected in the behavior of school principals, teachers and students, this is based on the results of observations in one school, as elaborated as follows.

Furthermore, based on field observations, it shows that the implementation of the intra-curricular learning program is where on every Monday the school always holds a flag ceremony in the yard of SMP Negeri 3 Selong. The flag ceremony will be held from 06:45 to 07:30. Meanwhile, from Tuesday to Friday, Islamic Spiritual *Siraman rohani/imtaq* activities are always held at the prayer room of SMP Negeri 3 Selong. This Islamic spiritual cleansing activity is carried out from 06:30 to 07:00. The material presented was very diverse concerning religion, personality development, character building, enthusiasm and other quality materials. (O-01)

Furthermore, the researchers explored the meaning of implementing the program with the vice principal of student affairs, he explained that;

"Yes, it's true that all the activities we do aim to help students who have noble character, are academically intelligent and the most important thing is for students to become human beings who are *patut* (correct), *patuh* (obedient), *pacu* (diligent). So that students at school become people *solah* (good), *soleh* (pious). (W/WKS.04).

The success of a learning leader in internalizing the values of local Sasak wisdom must be supported by a second layer of values, namely *maliq* and *merang* values, where these values are moral support values for students. This also has a positive impact on the effectiveness of the learning process, because in the implementation of the intra-curricular program there are mandatory programs that must be followed by students.

3.2 Co-Curricular

While the second value is a moral supporting value, such as the value of *maliq* (prohibition, not allowed), *merang* (the spirit of doing good and positive). The internalization of these moral buffer values can be done through the development of a co-curricular learning program called the Pancasila Student Profile Program (PPP). This activity is mandatory and includes learning content referring to the 6 themes of the Pancasila Student Profile project. As for the forms of activity as a result of the documentation study in all junior high schools in East Lombok district, there are six learning contents in implementing the Pancasila Student Profile project namely, and these are divided into the following themes: 1) Global Climate Change/ Sustainable Lifestyle; 2) Diversity in Diversity in Diversity; 3) Local Wisdom; 4) Entrepreneurship; 5) Awaken Body and Spirit; 6) Voice of Democracy, so that education for acculturation requires the development of thinking power, feeling power, work power, and physical power (Rachmadtullah & Kusmaharti, 2018).

"This project activity to strengthen the Pancasila student profile is an activity carried out outside of class hours. This activity is intended to further deepen and appreciate the subject matter that has been studied in intra-curricular activities in the classroom. This activity can be done individually or in groups (WKS-01).

The impact of implementing the Pancasila student profile will train students to always be sensitive to the conditions of the surrounding environment, both at school and outside of school. And always protect yourself from the values that may and may not be carried out in life

at school and outside. this is also in line with the opinion Riyanti et al., (2022), that moral education is carried out through two traditions, namely traditions in the form of practices and oral traditions. From these two traditions, there are several moral values that are taught, namely the value of tolerance or respect for others, togetherness and sharing, forgiving each other, cooperation, mutual cooperation and eliminating jealousy, arrogance (bad traits in oneself), caring (caring for nature), respect (respect), honest, not greedy, and responsible. These *maliq* values can be found in schools through the establishment of school regulations, such as academic regulations, and the *Maliq* school rules for someone to be *lekaq* (lying), creeping *kemaliq* (defiling holy places), *malihin adat* (denying custom), *hinaq dengan* (insulting people), *merilaq* (shaming people), disgraceful and indecent behavior and "*Merang*" a value system used to motivate social solidarity (Hilmiati & Rahmat, 2022).

Based on a documentation study conducted at the school, as well as to strengthen the values of *mali-merang*, the school has established two regulations, namely academic and non-academic regulations. These rules can be found in various nooks and corners of the school, as was observed on December 12, 2022, explaining that the rules are neatly displayed at the entrance to the school, with the aim that all students can read them and understand all the contents of the rules and as an effort to minimize all violations in schools (D-01). This is corroborated by the results of interviews with the vice principal, namely;

“Yes, we at school draw up two forms of rules, namely academic and non-academic regulations. Meanwhile, the non-academic ones are in the form of discipline, namely a set of systems or regulations that must be obeyed and adhered to in a certain situation or an order of life in a certain environment (W-03).

“*Maliq* for students to violate every provision that has been posted at school because of that all learning activities at school run smoothly, and have an impact on improving student learning outcomes (W-04).

To confirm data about the implementation of *maliq* values in school learning, the next researcher interviewed students about the responses related to *maliq-merang* values. He said that:

“*Nggih* sir (yes sir) it is true that we symbolically feel reprimanded every time we enter school indirectly by the order board posted at the school entrance gate, this also causes us to know ourselves, when we have to come and for us it is very annoying, if the teacher has said something that is not good and for that as [depth in the meaning of the value we internalize it within ourselves so that any of our activities both at school and outside will have an impact on self-control to always do positive things (W-PSD).

The values of *maliq* and *merang* also play a role in maintaining the stability, security and comfort of students at school because of the minimum number of violations that have occurred, and have an impact on the learning focus of all students. The role of local wisdom of the Sasak people in warding off deviant behavior in East Lombok is to apply local wisdom in sociology lessons and the morning before the KBM schedule starts by waiting for students with the greeting and greeting tradition.

3.3 Extracurricular

Furthermore, the third layer of values, namely afflictive values such as *sangkep* (deliberation) *Sangkep* is divided into two namely First, *Sangkep Beleq*, *sangkep beleq* is a deliberation that involves all elements of the school community, in making decisions, while *sangkep kodeq* is a deliberation involving people certain people, vice principals of SMPN 2 Masbagik, he said that:

“The implementation of the of this *sangkep* value into learning can be done through extracurricular learning, namely scouts, ois administrators, martial arts administrators, *gendang beleq* administrators, dance arts administrators, and extracurricular organizations in other schools (W-WKS).

Of these three values, it can develop positive culture and character of students at school so that they are able to build a culture of living together at school. The values of living together are not easy to do considering the condition of students who tend to have the same cultural background in their respective environments at school.

With *tindih* values will form someone who has noble character, and by applying the values of *maliq* and *merang* will form a human being who is always awake and does not go out of religious, social and national provisions. As well as an effort to maintain the relationship between the three, it can be reflected in joint behavior, such as, *Sangkep* (*Sangkep Beleq* dan *Sangkep kodeq*) (deliberation) to achieve common goals.

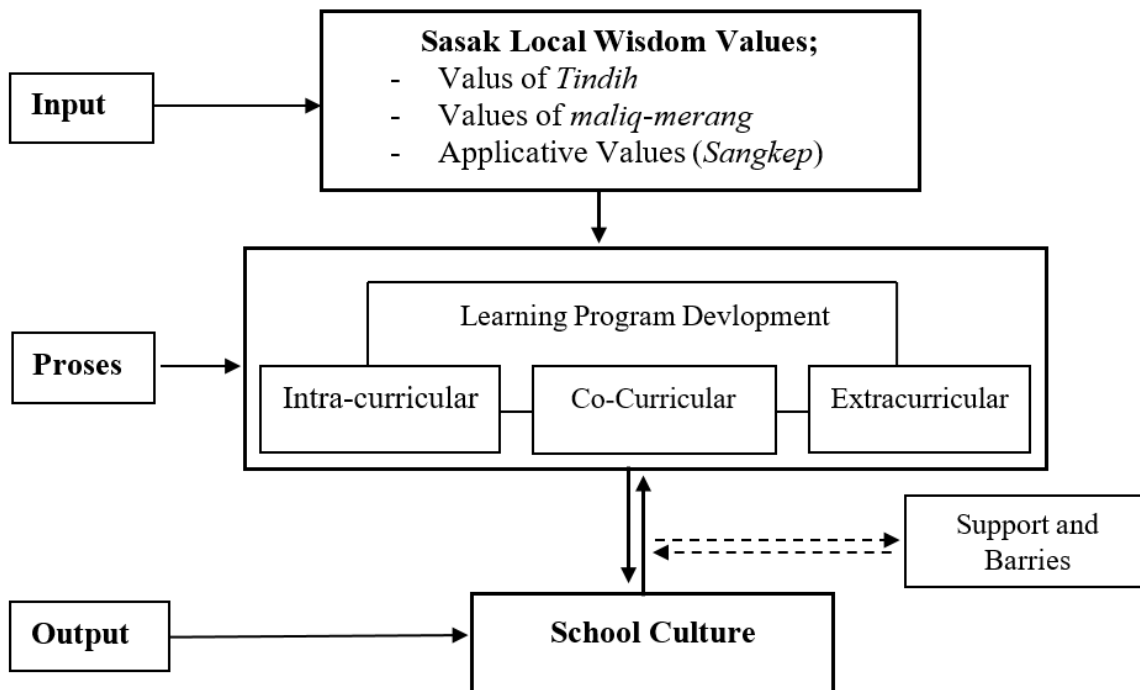


Figure 1.1: Flow of Internalization of Sasak Local Wisdom Values in Schools

4. CONCLUSIONS AND RECOMMENDATIONS

Based on the results and discussion, this research can be concluded that the strategy for internalizing local wisdom values into school culture is through input, process and output.

First, input, namely the identification of forms of local wisdom values of Sasak divided into three layers of values consisting of philosophical, supporting and applicative. Philosophical values consist of *tindih* values, which give birth to *patut, patuh, pacu, solah, soleh* values, as well as buffer values consisting of *maliq-merang* values, as well as third values consisting of applicable values, such as *Sangkep* (Deliberation), *sangkep* values consist of two, namely *sangkep kodeq* (small *sangkep*) and *sangkep beaq* (Big *sangkep*).

Second, the process of internalizing the values of local Sasak wisdom through the development of learning programs namely intra-curricular, co-curricular and extra-curricular. *Third*, output, namely the creation of a positive school culture, with the creation of a positive school culture it can create students who are aware of themselves and always improve their own capacities so that they can present satisfying learning outcomes.

This research suggests to stakeholders to immediately make derivative decisions regarding the implementation of the curriculum of Sasak local wisdom values in school learning programs. The second is for school principals to encourage teachers in schools to go deeper into values and their meanings so that it is easier to shape the character of students. As well as for teachers to include the values of local Sasak wisdom into learning planning, so that they are more rooted in East Lombok district. Finally, related to the shortcomings of this study, we suggest further research on the implications of this research.

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